


LUCIFER.



THE LIGHT-BEARER.

CENSORED BY THE POSTAL AUTHORITIES BEFORE DELIVERY TO SUBSCRIBERS.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS.

CHICAGO, ILL., DEC. 21, E. M. 305 [E. C. 1905].

WHOLE NO. 1055

THE LICENSE OF THE PUBLIC PRESS.

The fathers of this republic demanded freedom of speech and press. License and privilege are not liberty. The press of today is not free, its freedom is abridged by public opinion, conventionalism, taste, propriety, narrowness, and last, but not least, by the postal censorship. With the exception of the last these have always limited the freedom of the public press, sometimes for the better and at other times for the worse.

Public opinion is becoming more and more tolerant, while the regard for conventionalities diminishes day by day. Still, in the South, an editor hardly dares to speak against the lynching of negroes, for fear of being mobbed and of losing many of his subscribers.

Taste and propriety are becoming more and more prominent until today vulgarity and indecency can only be found in those periodicals which cater to the saloons, barber shops and subway taverns.

The postal censorship is endeavoring to exterminate indecency and immorality, but it has judged erroneously, and so far has only attacked the pure and decent. Comstock has taken for his foundation rock the idea that the nude is the impure. He believes that mankind is totally depraved, and that such unveiling is very immoral.

There is only one method by which every questionable case can be judged correctly and with justice to its author and his work, which is to ask him to read the same aloud to his mother, sisters, children and the public without experiencing the least of shame. The obscene will thereby be condemned by its own author, whereas the nude, the pure, the true and the worthy will survive the test and be the lovelier and the purer for it.

Comstockism is depriving us of the roses of life, whereas it has either lacked the courage to tackle the thorns and briars or it has entirely overlooked them. The American people should protest against his absurd methods, and require him to judge his victims by the above-mentioned test, or leave the matter entirely to individual mothers and fathers.

The habit that some reporters and interviewers have of gleaning bits of family affairs, heart secrets, et cetera, from the unwary and making the same common property tends to break up the peace of home and friendship generally. Nothing breathes so much of the confessional and nothing can be more distasteful to the pure-minded.

Jealousy is frequently found among the smaller newspapers. If these papers would know how suicidal such envy is, they would entertain more friendship for their rivals, who probably have won greater success by more intelligent methods. Nothing is so apparent, and nothing so abhorrent to newspaper readers, as this loathsome worm gnawing upon the soul of a paper and slowly poisoning it to death with its venom.

JOHN GUMTZ.

Antigo, Wis.

PROFIT BY INIQUITY.

[James H. Barry, editor of the "Star," San Francisco, Cal., is certainly doing a great work in holding up the mirror—of "publicity"—to enable the editors of the great city dailies to see themselves as others see them. In a recent issue, under the above heading, he has something to say in regard to certain gambling advertisements found in the daily papers of his own city, and, in passing,

raises the pertinent inquiry why the postal censorship should discriminate in favor of the large and wealthy publications and against the small and comparatively poor journals, such as "Our Dumb Animals" and LUCIFER.]

The San Francisco daily press is always ready to aid and abet any form of swindling, "at regular advertising rates." From lotteries to "crystal-gazing," they advertise them all, and encourage the confiding public to gamble where it is certain to lose.

In every Sunday paper may be found shrieking laudations of certain fakirs who advertise to foretell the future and show the way to wealth and happiness for the small sum of one dollar for gentlemen; ladies, fifty cents.

Now that racing has begun at Oakland, a new horde of swindlers has appeared, all of whom are able to use the daily papers as accomplices in their work of buncoing the feeble-minded portion of the community. These swindlers advertise that they have tips to sell on the races. They are touts and draggers-in for the harpies who ruin our young men and women by race-track gambling, and every daily paper of San Francisco is acting as tout and dragger-in for them.

The curious part of it all is that these newspapers are able to go through the United States mails; and that the frauds who advertise "tips for sale" are also able to say, "send remittances by registered mail." The "get-rich-quick" companies—some of them—have been put out of business by the fraud orders of the postoffice department. Unless favoritism is to be shown this new crop of frauds should be likewise barred from the use of the mails.

And, in this connection, we may revert to the fact that progressive journals are denied the mails and their editors sometimes prosecuted and sent to prison for no other reason than that they dare to print what they think, and because what they think is not in harmony with the views of the "powers that be."

We have in mind Mr. Angell, the venerable and gentle soul who edits "Our Dumb Animals"—a monthly publication devoted to humanity. Because he roundly criticised President Roosevelt for shooting deer, "just for sport," on his recent hunting trip, his paper was "held up" by the postal authorities. He was more fortunate than Moses Harman, editor of a little paper called LUCIFER, published in Chicago. Mr. Harman, unlike Mr. Angell, has no "influential connections"; therefore, not only has his paper been repeatedly suppressed, but he was once sent to the penitentiary, whither the authorities are now trying to send him again, for the grave offense of defending sacred rights of womanhood, which, under the law as interpreted, is "obscene literature." We have read the articles for which he and his paper were condemned, and have failed to find one word in them that could offend any but a bestial mind. Can as much be said of the advertisements in our daily papers of "massage artists," quack doctors, nostrums for and against "race suicide," etc.?—"Star," San Francisco.

THE KING OF PRUDES.

Bernarr McFaddin in his magazine, "Physical Culture," for December, the "Christmas Number," devotes three pages to Anthony Comstock, and an account of his own arrest by that "prince of prudes." The last page of this indictment reads as follows:

The most infernal enemy of the boys and girls of this country, and of all countries where the English language is spoken and read, is Comstock. He is the quintessence of prudery. It is he who has persistently stood for the suppression of truth in reference to the human body. It is he who has fought with insane intensity against every pure thought that comes to the human mind in reference to the divine mysteries of human life. "Keep your children in ignorance of all sex matters," is his policy. If you fill their minds full of obscene villenous on all subjects of this nature, you will be putting into practice Comstock's theories in the most minute detail.

Comstock stands for all that is impure, salacious and obscene. He is the man who would keep a mother from warning a daughter against evils that she must surely combat at some time in her life. He is the man who would say "Hush!" to the father who informs his son of the physiological truths which are absolutely essential to

the latter's protection as he grows to manhood. He stands for mystery, secrecy, ignorance, superstition, and for the most depraved conceptions of all that should be divine and holy.

Although heretofore we have never mentioned Comstock in the pages of this magazine, yet we have nevertheless fought his principles with the utmost intensity almost from the first issue of this publication. We will fight him and his theories on to the bitter end. We believe that his downfall will ultimately come when the truth in regard to him is fully known. We believe that he has looked upon the vile and vulgar so long that his mind has actually become a sewer for mental filth. We believe that his presence and his influence have had a frightfully demoralizing and deteriorating influence upon mankind. In city or country, in the home or in the school, in the office, in the factory, or amid the throngs of people that pass you on the streets of our great cities, you will find that nearly every individual has been affected by the deteriorating influences of Comstockery, or what is perhaps better known as prudery.

He, the King of Prudes, has made a continuous fight for the suppression of that knowledge which would have enabled millions of individuals to avoid evils that are at the root of nearly all their physical defects. There are thousands upon thousands of physical wrecks, poor, miserable sufferers, whose pain-racked bodies have been made possible only because of the habits that they have fallen into for the want of the knowledge that Comstock suppresses.

The great crime of the country at present is prudery. It saps the vitality and blights the life of nearly every individual. Comstock and the policy that he represents are the main cause of it all. That the people may rise in their might and rend the Satanic power represented by Comstock limb from limb and scatter it to the four winds of heaven is the wish of the writer.

(In future issues of this magazine my readers will be given full details of the controversy that Comstock has inaugurated in connection with my arrest for circulating alleged obscene pictures. If any friends desire to help us in this fight, either financially or by lending us their aid in other ways, I would be pleased to hear from them. Legal talent is especially needed and will be welcomed.)

TRANSLATION OF LETTER.

Comrade Moses Harman, Editor of LUCIFER: In reply to your letter concerning the prosecution of LUCIFER please see my declaration on the subject, which you may publish in LUCIFER if you so desire. I send you "L'Ordre Naturel," which I have just published. Will you have the impartiality to insert the following announcement of it among the advertisements in LUCIFER? Thanking you in advance, I am, your well wisher.

HENRI ZISLY.

Just published "L'Ordre Naturel," an advocate of anti-scientific liberty. Subscription voluntary. Contains articles by Spirus-Gay, Emile Gravelle, R. Gilot, H. Beylie, Elisée Reclus, Henri Zisly, Ch. Laurent, etc. Address Comrade Henri Zisly, 14 Rue Jean Robert, Paris, France.

[Here is the Declaration just referred to:]

PARIS, Nov. 14.—Moses Harman, Editor of LUCIFER: Although not approving absolutely the neo-Malthusian theory in every particular (see my notes on this subject in "L'Ordre Naturel") I do approve and advocate, to the extent of my ability, that part of it which I believe to be best. But the thing which I unqualifiedly condemn is any attempt of the government against the liberty to write, to think and to act. In the prosecution of LUCIFER the American judges are following the example of their pseudo-puritan colleagues of the Spanish inquisition, who are persecuting "Salud y Fuerza," the organ of the Spanish regenerators. Perhaps it is for the best, for the persecutions inevitably result in giving more impetus to the regenerative propaganda. But let us not deceive ourselves. We have nothing except evil to expect from any government whatsoever. Salvation can come only from the individual initiative.

HENRI ZISLY.

SYMPATHY FROM THE OLD WORLD.

At the congress of the Universal Federation of Human Regeneration, held at Liege, Belgium, last September, Paul Robin, editor of "Regeneration," published in Paris, France, reported to the congress the prosecution and conviction of the editor of LUCIFER. Dr. Luis Bulffi, founder of the Neo-Malthusian League of Spain, sent a letter of regret, in which he said:

"Although recent persecutions have made it impossible for us to send a direct delegate to this congress, these persecutions have not retarded our work, since we have in Spain a great number of practical neo-Malthusians. The Spanish League, although it is not an organized society, have a publication called "Salud y Fuerza" (suppressed at present), having a circulation of 4,000 copies."

Proof of the acceptance of Malthusian doctrines in Spain is found in the fact that this paper was published through the coöperation of thirty-six local societies and was distributed gratuitously. Another guarantee of the vitality of Malthusianism is that since the suppression of "Salud y Fuerza" the societies of the league have begun the publication of a new paper along the same lines called "El Nuevo Malthusiano."

The congress gave a vote of sympathy to these victims of governmental persecution.

"RACE SUICIDE."

WHEREAS, The President has rebuked the women of the nation because of not bearing more children under conditions which cause half of those born to die before they are five years of age, and,

WHEREAS, We, as a people, are beginning to learn that a knowledge of the laws of creative life from the standpoint of nature, science and human experience is one of the requisites to healthy, happy, long-lived children, and,

WHEREAS, The obscenity law has been perverted from its legitimate use to prevent, as far as is possible, parents from gaining such knowledge, therefore,

We, the undersigned, as mothers of the race, DEMAND of congress the repeal of all laws that tend to hinder the full and free discussion of the relation that brings parentage, not only to secure our own health and happiness, but to disabuse the President's mind of the fear of race suicide:

Name.

Address.

COMRADE HARMAN: A few of us are contemplating sending out circulars like the above to see how many of our women are willing to sign such a demand, but would like to hear from the comrades at large before fully deciding on the wisdom of such a course. If a large number of names are thus obtained it will tend to put courage into the hearts of the timid if nothing more, and it is a declaration that women have something to say on this question. If we do take the step we want the help of our brothers in getting such signatures. Let us hear from you, friends. Address L. W. Nichols, or Miss E. Richards, Gibbs, Cal.

PROTEST.

We, the undersigned persons, seriously protest against the arbitrary and unconstitutional method by the government of the United States of North America by means of which a free press is being throttled; of mail matter of private individuals being denied transmission through the mail by the government; of the unwarranted censorship and suppression of literature through other than constitutional judicial procedure, and of the governmental confiscation and destruction of private property without due process of law as based upon the spirit of the national constitution.

The government of the United States is divided into three separate and distinct branches, namely, the legislative, the judicial and the executive.

The office of the legislative branch is the creation of law; the function of the judiciary to pass upon the constitutionality of that law and to render judgment against its violation, while the executive department implies the administration of constitutional law.

It should be borne in mind that constitutionally the legislative branch of government has no judicial or administrative power; the judicial branch, no legislative or administrative power, and the executive branch, no legislative or judicial power.

No legislative body can confer unconstitutional power without making such power a farce.

Each branch of the government should remain within its constitutional orbit.

Legal does not necessarily mean constitutional.

In this broad light we address the following letter to the President of the United States:

Theodore Roosevelt:

As the chief executive of the United States of North America you are under oath to secure to the citizen his constitutional rights. As individuals we demand those rights, for a denial to one endangers the rights of all.

The postal department, which is represented in your official cabinet and which is purely administrative in its nature, is to-day exercising judicial power.

This power is arbitrary and invasive as well as unconstitutional and equivalent to malfeasance in office. It exercises a censorship which is judicial, not administrative. Government officials are tampering with post paid mail which is a criminal offense.

By what authority does the government deliberately destroy the mail and private property of individuals without due process of law? The postal department has no constitutional judicial power.

Among the constitutional rights of the citizen is that of free speech, free press, free assemblage and a jury trial in defense of life and property. The constitutional rights of a government official are neither more nor less than those of a private citizen.

If a disregard of the constitution by a private citizen in your estimation is anarchy then it logically follows that official disregard for the same must be official anarchy. You cannot condemn one and excuse the other. If your conception of anarchy is correct and you really want to stamp it out the postal officials are the ones to attack and now is the time to begin.

If the government has any grievance let it prosecute, not persecute.

The postal department is doing its utmost to destroy the LUCIFER newspaper. No postmaster has the right to burglarize the private mail of an individual any more than individuals have the right to burglarize houses. When the government accepts postage it is constitutionally bound to deliver mailed matter.

The censorship of the press is not an administrative duty, and, therefore, should be taken away from the postal department.

LUCIFER suppression is not by any means the only case which could be cited. The persecution of any paper endangers the freedom

of the press through the land. Civilization in a large measure depends upon a free press. The LUCIFER newspaper case puts the government squarely on record as to whether it stands for legal prosecution or illegal persecution; for the protection of life and property according to the constitution, or for the destruction of life and property in defiance of the constitution.

Uncle Sam needs to do a little house cleaning himself.

The whole motive back of this persecution is to prevent sex education and sex emancipation.

Anthony Comstock, with his thin moral veneer in this persecution, is the chief instigator in seeking the destruction of a free press.

We hold that a free press, free speech and free assemblage are the only safeguards of civil and religious liberty.

We do not want any puritanical inquisitorial censorship of the press, nor any interference with free speech or free assembly.

We want the widest competition in thought and the freedom of conscience.

Under free conditions the best will win out.

Only the weak shun investigation.

Orthodox tyranny has no right to dictate the social conduct of any one.

Respectfully submitted.

Signatures.

[The above protest was signed by many citizens in Ohio, then forwarded to Washington, D. C.]

BOOKS, OLD AND NEW.

On the Duty of Civil Disobedience, by Henry D. Thoreau, author of "Walden: or Life in the Woods"; "A Week on the Concord," etc. As mottoes the publisher selects these sentences:

"I think we should be men first and subjects afterward. It is not desirable to cultivate a respect for the law so much as for the right. * * * A few men who serve the state with their consciences also, necessarily resist it for the most part."—Thoreau.

"All our liberties are due to men who, when their conscience has compelled them, have broken the laws of the land."—Dr. Clifford.

Published by Arthur C. Fifield, The Simple Life Press, 44 Fleet street, London, England. 1905. For sale at LUCIFER's office, price 15 cents, post-paid.

"*Sexual Love, What It Is and What It Is Not*." By Allen Laidlaw. Chapter I, Fallacies; II, Somatic Dreams; III, Perversions; IV, Sensual Necessaries; V, Idealization of Lust; VI, The Sacredness of Love; VII, Female Emancipation; VIII, Real Altruism; IX, Equality of the Sexes in Love; X, Purity.

Published by J. W. Gott, at the office of the "Truth Seeker," Bradford, England, price 1 shilling. Sent from this office for 30 cents in stamps. Some of the characteristic sayings of this book are these:

"Morality is a matter for the individual soul; you cannot teach it, nor preach it, nor legislate for it. There can be no system of morality; the term is a *reductio ad absurdum*. Moralists are probably the greatest helpers of vice. By law you can prevent the public exhibition of vice, but you cannot prevent the private inception of it. Morality belongs to the Infinite. It is light, and like Goethe, what all men, and especially all women, want is MORE LIGHT."

Woman's Source of Power, by Lois Waisbrooker.

"I hold it as an axiom that we cannot desire that which the Universal Life does not hold for us, when we know how to take it. Otherwise we should have capacities which the universe could not fill—a manifest absurdity."

In her preface Mrs. Waisbrooker says: "This preface and poem, as used in 'My Century Plant,' is even more suitable here. I am well aware that the demand here made for woman will be accepted by but few as yet, but the number is increasing, and among both sexes. Truth, once born into human consciousness, will finally do its work no matter how received at first. The great world now pays little heed, but the truth involved in woman's freedom is here, and here to stay till the voice of arbitrary authority is no longer heard and woman's love redeems the world."

Published by the "Alliance of the Rockies," Denver, Colo. Price, 25 cents. For sale at LUCIFER's office.

Up to Date Fables, by R. B. Kerr. Published by E. C. Walker, 244 W. 143d street, New York City. Price, 25 cents. These fables were first published in LUCIFER's columns some years ago, and now for the first time put into booklet form. The author of "Up to Date Fables" needs no word of commendation from us. The readers of LUCIFER have had ample opportunity to form an opinion of such writers as Lois Waisbrooker and R. B. Kerr. For missionary work along radical lines our friends can scarcely do better than to order freely of these three books, "Duty of Civil Disobedience," "Woman's Source of Power," and "Up to Date Fables." Reductions to those who buy for distribution.

C. S. WHITE.

I think my LUCIFER friends (some of whom knew Mr. C. S. White personally, others through his relation to me) will be interested to hear that he passed to the higher life on Dec. 8, 1905. He had been an invalid for five years; bedfast and suffering a great deal of that time, and entirely helpless for the past seven months.

His easy, peaceful death, the expression on his dead face of quiet repose and freedom from pain—an expression his face had not worn for years—seemed to indicate a happy release from earthly pain. He was a free thinker, a spiritualist, part of his life and hoped for a continuation of life beyond the grave, meeting death without fear. I do not consider it a reflection on his character (or on mine) as a free thinker that a Methodist minister conducted his funeral services. Knowing our belief he was broad-minded enough to give a very appropriate and touching address. He had read and admired many of Mr. White's poems and read most beautifully an appropriate selection from them over the grave.

Lake Charles La.

MRS. LILLIE D. WHITE.

THERE IS NO DEATH.

There is no death;

'Tis but a change

From this old house into a newer,
But a passing from a sham life
Into a truer.

There is no death;

'Tis but a step

That leads up to the higher;
Each setting of the sun doth bring
Us one day nigher.

There is no death;

'Tis but a change

Wrought in nature's laboratory,
But passing on from mundane spheres
To higher glory.

There is no death;

'Tis setting free

From clay's incumbering fetters,
Where spirit grows in wisdom's ways
Far better.

There is no death;

'Tis but a law,

A mandate, that no man can sever;
Progression's forward course will be
On, on forever.

—C. S. White, in "Twentieth Century," Sept. 8, 1892.

MONEY.

Editor of LUCIFER: Money is the important subject among us in business in Boston, but the "Dress Suit Case" crime has been a sensation because it was a mystery during several weeks. I sent you some papers published in Boston on this crime. I will try to send more, that you may solve the cause and offer a remedy as you think best. Money was paid by the woman whose body was found in a hand bag and in two dress suit cases floating in the harbor—the head sunk. * * * My opinion of the cause of this crime: It was the marriage laws made by man and endorsed by men and women in Massachusetts. Every child can and ought to be conceived, begot and born legally, legitimately in Boston and in Massachusetts—and let this be the place of Heaven, the Heaven of Heavens.

Yours truly,

A. F. HILL.

[The papers were received in due time with articles marked, for all of which Brother Hill will please accept sincere thanks. The papers have been filed and will receive proper attention as soon as the pressure of other work will permit. With Brother Hill's comments on this sad but not very uncommon result of conventional marriage morality I am in full accord.—M. H.]

AN OPEN LETTER.

C. L. James, Eau Claire, Wis.—Dear Sir: I read with interest your letter published in LUCIFER of November 9, 1905, and I like the idea therein advanced. My suggestion is that you find an able lawyer who will take the case and set his price. O. A. Verity says his claim for damages is \$50.

You publish a call, asking subscribers to assign their claims to you, accompanied by a subscription towards defraying expense of prosecution.

Suppose 100 subscribers assign claims aggregating \$5,000 and accompany same with subscriptions aggregating, say, \$200. You are then in a position to start the action. And why not make both the Chicago postmaster and postmaster general at Washington defendants?

This procedure may catch these fellows where the hair is short and put a stop to this repeated wanton confiscation of property.

Yours for free speech and the early annulment of that obnoxious Comstock law.

FRANK WELLES.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 34 WEST 14TH STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

ORGANIZING SELF-HELP.

Among the comments called out by the suggestions in last LUCIFER looking towards organization for self-help are the following by a prominent officer of the Free Speech League:

"Kerr's organization of sex reformers would be O. K. if they could afford to travel and get together; but they are too poor and scattered, or the country is so big and their wallets so small.

"Same reply to running our own postoffice system. Some one would have to raise a pot o' money for the new business and another to fight off the United States government and its policy of monopoly of postoffice privileges.

"Here's just where Soelke et al make a mistake. They seem content to let courts rule that postoffice use is a privilege rather than a right. This might pass if there were other means, but when United States shuts out all competition and runs the one and only postoffice route the attorneys ought to be able to put up a stiff argument to effect that it is a right of all and every one, etc. Chew on this and put it up to the lawyers that they yield too easily to arbitrary court decisions.

"We might raise funds to fight for our constitutional rights, but it would take a hundred times as much to run an opposition route."

In order that all may see the legal opinion just referred to by our friend the letter of Chas. H. Soelke, first printed in LUCIFER 1053, is herewith reproduced:

STEDMAN & SOELKE, COUNSELLORS AT LAW, 94 LA SALLE STREET.
CHICAGO, NOV. 18, 1905.

MOSES HARMAN, Esq., 500 Fulton Street, City.

DEAR SIR: In the administration by the Postoffice Department of the postal law relating to so-called "obscene" matter, the said Department claims and exercises the right of determining what is and what is not "obscene" and to act directly against such matter by denying it the use of the mails, and, in some instances, by its confiscation and destruction without notice or a hearing before such order is issued.

This law, you claim, is unconstitutional for the following among other reasons:

1. Because it deprives the citizen of his property and liberty without due process of law.
2. Because it abridges the freedom of the press, in violation of the Constitution of the United States.
3. Because it confers judicial power on the officials of the post department.
4. Because by the action of that officer, the citizen would be deprived of his property without due process of law.

The Supreme Court of the United States has answered these contentions in the negative.

I am requested by you now to make a terse statement of the reasons advanced by the Supreme Court in support of their decisions. They are as follows, as I understand:

The power conferred on the Postoffice Department by the statute in question is not judicial in its strict sense, but merely involves the exercise of discretion and judgment and where the law authorizes an officer to exercise judgment and discretion, the courts will not entertain an appeal from the decision of such officer, nor revise his judgment in any such case. Nor can it by mandamus act directly upon the officer and guide and control his judgment or discretion in matters committed to his care in the discharge of his official duties.

The principal reason urged for this by said court is that under any other rule government would be administered not by the great departments ordained by the Constitution and laws guided by the modes therein described, but by the uncertain and perhaps contradictory action of the courts in the enforcement of their views of private interests. Hence, the court says, the only acts to which the power of the courts by mandamus extends are such as are purely ministerial and with regard to which nothing like judgment and discretion in the performance of his duties is left to the officer, but whenever the right of judgment or discretion exists in him, it is he and not the courts who can regulate its exercise. And with respect to the exercise of this discretion by the head of an executive department, it has even been held that he cannot be held liable to a civil suit for damages on account of his official acts in respect to matters within his authority by reason of any personal or even malicious motive that might be alleged to have prompted him; that it would seriously cripple the proper and effective administration of public affairs as intrusted to the executive branch of the government if he were subjected to any such restraint.

The only relief, then, for the abuse of this discretion, appears to be impeachment or indictment for malfeasance and, on conviction, removal from office of the offender.

In one case that I recall, the court said substantially that a citizen of the United States has no absolute constitutional right that his mail shall be carried by the United States at all, that whatever rights he may have in this respect exist in the discretion of the legislature and are entirely different from those fundamental rights to life, liberty and property which are secured by the Constitution, and that since then Congress may or may not, in its discretion, provide a postal system for public convenience, it is difficult to say what condition it may not impose to its use and enjoyment. Of course, Congress, in the exercise of its discretionary powers, cannot discriminate between persons or classes of persons, but the court holds that persons and property can be subjected to all kinds of restraint and burdens in order to secure the general comfort, and the right of every citizen to the benefit of the discretionary legislation of Congress must, therefore, be subject to the necessity of public health, morals and order and the general welfare, and the efficient execution of the powers expressly conferred by the constitution. The discretionary power conferred by law upon the postoffice department does not, according to said court, make this action tantamount to a trial, and penal judgment against the party affected by it; its effect is not to punish but to preserve the mails from misuse. Very truly yours,

CHAS. H. SOELKE.

"The only relief for the abuse"—of the power to confiscate and destroy private property by the postoffice department—"appears to be impeachment or indictment . . . and, on conviction, removal from office of the offender," says our friend and legal adviser, Chas. H. Soelke, in which opinion all other lawyers consulted by us substantially agree. But when the difficulties that stand in the way of indictment or impeachment of a Federal officer are considered—the expense in money and time, to say nothing of the notorious fact that government officials constitute a class or order, quite distinct from the common citizen, and that the history of Federal impeachments in this country is simply a history of failure to convict, when all these are taken into the account the hope of relief from this source seems very small indeed. The more practicable plan, as it appears to this writer, is to do as "Hale and Kimball, also Lysander Spooner" did in 1845, and as the "private mail company in New York" did as late as 1882, or less than twenty-five years ago. (See article on page 423, entitled, "Government Usurpation.") Make a beginning and show that it is possible for the people to manage their own business without help from a paternal despotism—from a government that is fast abandoning all pretense even of being a "government of, by and for the people."

For lack of space the further consideration of this subject must be deferred till another issue.

M. HARMAN.

LOCAL LECTURES AND MEETINGS.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

"DON'T BARK."

Speaking of a pamphlet recently issued from this office, but now declared unavailable by the postoffice department at Washington, Henry Harrison Brown, editor of "Now—A Journal of Affirmation," San Francisco, in his October number has this to say:

"This is the work of an earnest reformer, and one who has suffered persecution for what he thinks is Truth. Personally, we like Mr. Harman, whom I have known for years. The principles he advocates are noble and pure. Since he believes in advocating them in this way, and is willing to suffer for his right to do so, we can only wish him strength to sustain him. The social world would be redeemed would it practice what he preaches. We are very sorry that Mr. Harman is again suffering for his attempts to lead men to social purity. That so many see impurity in his writings is the greatest demonstration of the fact that they are needed. But we think if he had not barked so loudly at the bad, the bad would not have turned on him."

Brother Brown is president of the "National New Thought Association," an organization of earnest reformers along psychic, intellectual and sociologic lines, with many of whom, including their president, I am glad to be able to claim personal acquaintanceship. When a sojourner in San Francisco, two years ago, I had the pleasure of attending several public meetings of the "Now Folk," as the publishing club is called, that issues the magazine with this very expressive and significant name, and also was permitted to share the hospitality of the commune, if I may so call it, then located on Oak street in the "Gate City of the West." For all the kindnesses received at the hands of Brother Brown and of his co-workers I wish once more to return sincerest thanks, not the least of which kindnesses are the words of commendation just quoted. As to whether I have "barked" too "loudly at the bad" I leave to others to judge. Brother Brown and his "cult" believe in affirmation of the "good" rather than in denunciation of the "bad." To my thinking there is no dividing line between the two methods, since every affirmation contains its negation, or opposite declaration, and every denunciation, every negation, contains its affirmation.

In the same issue of "Now" appears the following:

SOCIAL FREEDOM, THE MOST IMPORTANT FACTOR IN HUMAN EVOLUTION. By Hulda L. Potter-Loomis. M. Harman, 500 Fulton St., Chicago. Price 20c. A book written from a woman's heart, and probably from a woman's sorrows. With much that is valuable as fact, but with theories at variance with New Thought, these questions are important. They cannot be settled in one generation nor by one theory, and above all we must treat them as carefully as Darwin did his theories, and give to them many years of collecting and collating data, and as many more of deep study as to their cause. The book is pure in thought, and will help the reader to a discussion of the facts of his own life, and to a higher ideal of purity.

"Now" is a monthly magazine of 40 double-column pages each, remarkably well printed on very superior paper and sold at the low price of ten cents each, or one dollar a year. Its motto is an Emersonian one:

"Nerve us with incessant affirmations. Don't bark against the bad but chant the beauties of the good."

But all the same, Emerson did his share of barking against what he conceived to be the bad. His "Essays" are full of negations, full of "Don'ts"! His advice is much like that of the pedagogue who deprecated the use of the adverbial phrase "at all," winding up by saying, "Fact is, boys, we should never use it all!"

And by the way, Brother Brown, this Emersonian maxim, "Don't Bark at the bad," should be a very popular one with the monopolistic trusts, should it not? With Mr. Baer, for instance, to whom "God has given the coal" of Pennsylvania; with Mr. Rockefeller, to whom he has given the earth's supply of coal oil; with the Morgans, the Carnegies et al., to whom has been given the ores from which iron and steel are made.

"Don't bark"! Don't squeal when you're pinched; don't protest when you're robbed of the necessities of life. Barking is not a pleasant sound to hear, but

"Chant the beauties of the good"—the good King Theodore, for instance, who talks much against the trusts, but who is very careful never to do anything, nor to allow anyone else to do anything, against them.

Don't bark against the postoffice officials when they deny you equal rights to the common mail service—when they destroy the property of American citizens without legal process; and be very sure you don't bark against the United States courts when they send men to prison whose only crime is that they protest against marital outrages and demand for helpless children that they should have the right, the equal right, to be born well—if condemned to be born at

all. Witness the recent ruling against the booklet, "Right to be Born Well," by the Washington officials.

"Don't bark!" Keep mum!

Make no noise. You might wake the sleepers on "easy street."

"Twelve o'clock and all's well!" softly sings the night watchman who happens not to be himself robbed or murdered.

Don't bark!

M. H.

Taking it, then, that Property and Marriage, by destroying Equality and thus hampering sexual selection with irrelevant conditions are hostile to the evolution of the Superman, it is easy to understand why the only generally known modern experiment in breeding the human race [that of the Oneida Communists] took place in a community which discarded both institutions.—G. Bernard Shaw.

"FREE SPEECH."

From South Australia comes a "New Monthly Radical Newspaper devoted to the cause of Right Generation, Health and Progressive Ethics."

As mottoes the following appear on the title page:

A fig for those by law supported,
Liberty's a glorious feast.—Burns.

Men in earnest have no time to waste in patching fig leaves for the naked truth.—Lowell.

Give me the liberty to know, to utter and to argue freely according to conscience, above all other liberties.—Milton.

Its policies are thus outlined by the publishers:

"'Free Speech' will seek to probe every social problem, to sound every superstition, to investigate every institution and to criticize every creed and custom.

"'Free Speech' will speak boldly and to the point.

"'Free Speech' makes no apology for its appearance; it is here because it is needed."

Among the topics treated of in the first number of "Free Speech" are these:

Some Causes of Prostitution. Revolutionary Ideas on Sex Relations. Natural History of Marriage. Sexuality of Children—Children's Crimes. Diet and Sexuality. For Married Men. Are We Polygamists? Race Breeding. Infanticide, etc.

These subjects are treated with a candor and freedom that is in very decided contrast with the temporizing methods of the popular and conventional journals published in England and America.

"Free Speech" is published by the Free Speech and Social Liberty League, 29 Capper St., Adelaide, South Australia, and will be sent to any part of the world at three pence per copy, or three shillings six pence per year. It will be sent from this office at 7 cents per number or 75 cents per year.

To this very promising young journal LUCIFER extends a most hearty welcome, and would earnestly recommend each of our subscribers to send for a sample copy. If they do this they will be pretty sure to want more.

M. H.

While we must have prisons, it matters little which of us occupy the cells. The most anxious man in a prison is the governor.—G. B. Shaw.

LUCIFER'S HELPERS.

In this list are included the names of those who send money or stamps to pay for LUCIFER or its pamphlets to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep LUCIFER's flag afloat while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

Some have sent money direct to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, from whom we have not yet had a full report. Others have sent a few stamps, five or ten cents at a time, of which no account is taken in these public credits.

Anna Wise, \$2; Thomas Christensen, \$1.10; Irving Llewellyn, 50c; Chas. F. Dole, \$2; J. W. Britain, 16c; M. Ellen Barker, \$1; Edmund & Shand, \$1; Henry E. Allen, \$1; Jacob Bruning, 16c; Annie Lillian Swett, 25c; Paul Rostel, 50c; John Hirt, \$1; Belle Chaapel, 30c; S. E., 25c; Flora W. Fox, 50c; S. O. Bishop, \$2; M. C. Powers, \$1.25; J. W. Grigsby, 10c; Fanny Bellin, 50c; Daniel Leatherman, \$1; Mrs. Hyde, 50c; L. N. Schmidt, \$1; J. A. Hegstrom, \$2; Annie B. Fish, \$25c; S. W. Scofield, 12c; C. Severance, 25c; H. H. Cady, 35c; C. N. Greene, 50c; Truman H. Houghton, 25c; J. E. Phelps, 75c; I. Jamieson, 25c; Dr. C. R. Fisk, \$1; F. Siman, \$1; Geo. E. Bowen, \$1; David Gilmore, 25c; Geo. Boecklein, 20c; T. M. Watson, 50c; Carl Nold, 50c; A Friend, \$1.

"TIS DONE"—ARE WORDS IDLE NOW?

One of the most unspeakably horrible of the cold-blooded murders of modern times was committed by the people of Vermont the other day upon a helpless woman—Mrs. Rodgers. It is eminently a case concerning which women should be allowed to speak, and therefore the floor is now yielded to a woman subscriber: M. H.

Mrs. Rodgers, the husband-killer, has been hung in Vermont. She suffered *illegally*—as she had not been tried by a "jury of her peers."

She had no vote in electing any one to office that was in any way connected with her case.

No student of human nature who has looked at her picture taken with her husband and child can believe that she could have ended life with hemp in a man's hand.

Sheriff Peck, not being a scientist, could not be the responsible party in that judicial murder.

A student of human nature would require some explanation why this woman had united her destiny with such a face as that of Mr. Rodgers, but as she did so, was she not what that husband made her?

There are cases where the husband's life previous to marriage has been such that the wife must lead a life like that of the women with whom he has associated, since the invisible magnetic influences have become part of himself—as much so as are his hands, his feet, or any part of his physical organism. These magnetic influences permeate his whole physical being, so that a wife takes upon herself, when she marries a man, what is beyond her power to control.

Had there been no "life insurance"—as was believed to be the "motive for the murder"—there can be no reasonable doubt that the real cause was as just stated, and acted so powerfully that the money incentive played not even a contributory part.

The world must be made better by knowledge. "Ropes" and "chairs" are not educators, not deterrents. They are part of the old, old barbaric code—to the shame and disgrace of a people claiming to be enlightened.

Many of those who, in Vermont, clamored so persistently for the life of Mrs. Rodgers, will, I predict, in the not distant future, help to arouse public sentiment against "hemp collars" as a cure for murder. Such remedies will be relegated to the unused garrets; and the same of the electric "chair" that has been substituted for the hemp collar in my own New York.

Enclosed please find one dollar to apply on subscription to LUCIFER.

MARY E. WALKER, M. D.

THE GREATEST PREACHER.

Science, religion, ethics—all are dwarfed into tame and commonplace subjects, compared to the wonderful achievements of Luther Burbank, the wizard of the plant world, says the Portland *Oregonian*.

So marvelous are his powers over plant life and nature, so closely has he lived to the bosom of the earth and its products, that he is master of everything that grows, it seems.

Until one has seen his wonderland at Santa Rosa, California, it is impossible to get an adequate idea of his work. There he arms and disarms the cactus, taking off and putting on its spines, as a knight would put off his armor; there he changes God's fixed colors in the blushing rose, upturns all scientific theories of species and evolves a new species of plant as a common gardener trains a vine to climb a string.

He mingles the vital essence of the plum and apricot and produces a plumcot, a fruit never heard of before, having an entirely new and strange flavor untasted on earth before. He breeds and interbreeds plants until they are changed out of their natural order and created into something new. Color, form, characteristics, perfumes and all the various parts of plant life are as clay in his hand, to fashion and mingle at will, into new and startling discoveries.

And back of it all and through it all is the overshadowing fact that man has lived in ignorance of these simple principles until now. Nature is his plaything and toy, if man understands her. He was given dominion, in the beginning, but he has failed to claim his inheritance and nature has stood aloof, a mysterious, threatening, formidable, awesome thing in the human estimation, all these years, while the truth is, she is a pliable, beautiful, yielding thing, submissive to the intellect and susceptible to immeasurable variation under thoughtful and studious direction.

Burbank is the greatest living preacher. He is nearer to God, by being near to nature, than any other man in the public eye today.—"Star," San Francisco.

Mr. Burbank maintains, so we are told, that wonders as great can be achieved in the human realm by scientific breeding as in the plant world. But in order that similar results be reached in the human world it would seem absolutely necessary that the facts of sex and reproduction be laid bare to the mind of the investigator, as honestly, as fearlessly, as conscientiously, in the one case as in the other.

If Burbank is "nearer to God, by being nearer to nature than any other man," what must be said of Anthony Comstock and the clergy who stand behind him and give him moral support in his war against nature—against the teachings of nature and reason in matters pertaining to sex, through and by which nature brings all living organisms into life?

M. H.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

F. W. HEINITZ, Cleveland, O.—Mr. B. got up a good protest against the censorship and sent it to President Roosevelt, and I signed it for one. I hope there will be some way found to knock it [the censorship] out.

BOLTON HALL, New York City.—In reply to your question of Dec. 7 I do not "think it best for you to stop discussion of the sex question." While I have other work that seems to me more fundamental you are doing a good work that no one else does—that few others would dare to do.

SARA CRIST CAMPBELL, Shawnee, Okla.—I think the discussion of the sex question should be continued by all means, if the paper is to be published at all; but you are the one to decide the matter. I wrote to Roosevelt and received a reply from chief postoffice inspector, saying that the matter would be looked into. I infer that Roosevelt knows nothing whatever of the matter.

J. A. H., Chicago.—I inclose \$3. One dollar of this will go on my subscription to LUCIFER. You can use the remainder, as you see fit. I shall try to get some subscribers, although most of the people I meet are very narrow on this subject. Many believe in liberty, but for themselves only. You will understand this. I shall try to do the best I can. I trust everything is going nicely. Yours for the truth.

D. F. HANNIGAN, St. Louis, Mo.—Fear not, brave champion of freedom of the press! Your cause will triumph. Milton—who was three centuries in advance of his time—fought for the same principle for which you are fighting. In the United States puritanism—which is only veiled impurity—has long been trying to strangle truth, freedom and justice. The United States needs moral surgery, and that alone can save it from perishing.

A FRIEND.—Inclosed find \$3.40 for books and defense fund. How long is this farce to continue? I do not agree with all you seem to think, but I believe that every one should have freedom. That I have not is shown by the fact that I must ask you not to put my name in list I sometimes see of acknowledgments of contributions or have it appear in any way in your paper. I can help more in this way. But what a situation! What would be necessary to nullify Comstock law? And is postal censorship founded entirely on that? If that is the sole cause of trouble we need to know what is necessary to kill it. I do not expect an answer personally to all these questions, but perhaps you can, in some of your articles, indicate just what is needed.

W. S. BEHLEN, East Cleveland, Ohio.—Several days ago I mailed a "Protest" with 106 signatures attached to the President of the United States. I did not take off my hat, nor make a bow, nor bend my knee. I herewith send you a copy of the same. Doubt seriously whether all this will do any good. The more despotic government is the more consistent it is. Leniency in government proves it a failure. There is no possibility of harmony between free love and government; we must not expect any. The government is logical in persecuting you and your work, because it fears the truth and freedom. * * * A free press is dangerous to government in any form, just as the freedom of conscience is dangerous to orthodox religion. * * * While government lasts in any form we will have to deal with it, whether we want to or not. * * * An aroused public conscience is the only thing government will listen to and then it must be exceedingly revolutionary. Yours, A RADICAL.

ANNIE LILLIAN SWETT, Cedar Rapids, Iowa.—After reading the copies of LUCIFER that you sent me I learned that you had been sentenced to a year in the penitentiary because you published some articles on the question of sex. To say that I was indignant would be expressing it mildly. I thought to myself, well, another is added to the long list of martyrs who have suffered for the cause of freedom. There are not enough words in the dictionary to express my opinion of those "nice" people who have made you trouble. The way things are going now it won't be very long before the little Toms, Dicks and Harrys in the postal service will be coming into our homes and telling us what we shall read. I cannot help you much in your fight against oppression, but I send you \$1 for a year's subscription to LUCIFER.

I do not agree with you on the marriage question. I believe in legal marriage. I think it is better for men and women in every way. In my opinion the fact that people are married legally is not the cause of the trouble they have. It is other things. But I also believe in free speech. That certainly can be counted among the inalienable rights of the American people. I do not believe in the ordinary conception of marriage though, and I am very glad that you are

attacking the marriage system as it is to-day. Women certainly need champions. The idea that the majority of people have of marriage is certainly all wrong. The whole female sex is enslaved to that idea—even little girls are from the time they are born. The idea that a girl must marry and raise children is held up to her from the time she is big enough to toddle. It is with her all the time. It haunts her life. She is given to understand that if she doesn't marry and bear children her life is a failure. And then she is taught that if she doesn't bear children she must marry anyway. It doesn't make any difference whether she meets any one she can care for or not, she must marry. After a little she accepts the general theory and after a while she marries. From the moment of her marriage she loses her individuality. I will not say what her life is in the majority of cases, after that. Thinking people all know.

Most women are crowded into marriage by public opinion. The majority do not dare do anything but marry. They are afraid to. Why do men marry? I will leave them to answer that question themselves. It is safe to say that real genuine affection very seldom enters into the question. They do not marry—the majority of them—because they are so anxious for a "home" and "family." If men do not marry for those things why should women? Is it any more woman's duty to marry for those things than it is man's? Isn't it a double standard?

It seems to me that God did not create people just for the purpose of bringing children into the world. That is the idea of a beast. I believe that He created men and women for one another. People were put into the world I think to develop, to grow. Marriage may help them and it may not. I believe that ideal marriage would help every one, but there are very few of those. Some have the idea that unless people are physically fit to have children they should not marry. In some people's opinion a man would be justified in leaving a woman, no matter how noble she might be or how well suited they were to each other, if she could not have children. Such an idea as that if it were common would reduce us to the moral and spiritual level of beasts of the field. Of course that should be the general rule, but there are exceptions to it. I know of a young man who was injured on the railroad. His arm had to be taken off and he was also badly hurt internally. He knew he would never be strong again. He was engaged to be married and his friends sent for his sweetheart. When she came into the room he said:

"Will you go back on me now, Fanny?"

"No," she said, "I've got two good arms." She knew then that she could never have any children if she married him—but she did. I don't think any person who has any heart would have respected her if she hadn't. Of course the majority of people who marry expect to have children. But this idea that raising children is all a woman ought to do in the world is ridiculous. It is certainly just as much of a credit to a woman to care for some of the poor little children that her sisters have brought into the world and are not fit physically, mentally or morally to care for as it is to have children of her own. I think that companionship was the great reason for marriage. Ideal marriage would include, no doubt, physical, mental and spiritual companionship. Most people now do not give the mental and spiritual side of marriage any thought. They consider only the physical side. But it makes no difference what the majority think, it is certainly not the duty of any woman to allow any person to make her life a round of child-bearing. Child-bearing is something that women ought to have absolute control over. Men have a great deal to say about its being woman's duty to stay in the home and bring as many children into the world as they can. They say it because they want to keep up the armies and for other reasons. The majority of men know that if women were not kept down things would be very different from what they are now. A sensible person knows that the way things are now there is no woman in the world who can raise a very large family and do her duty by herself, her children, her husband and the world at large.

Besides working to convince the world that women should have the control of their own bodies in whatever position they are in, there is another reform that I hope you will use your influence to bring about, and that is the financial independence of women in marriage. Most married women have no financial rights. The most ignorant artisan in the world is more independent as regards money than they are. Taking all together I do not think any really broad-minded, cultured, refined woman can keep her self-respect and live the life of the average married woman of to-day. People who believe that men and women ought to understand the subject of sex better as regards human beings ought to work together. "In union there is strength." There are a great many who have the ideas, but they are too cowardly to express them. It is the duty of all people who have ideas about sex and in regard to the attack that has been made on you to come out and say what they think. If all the people who love liberty would come out for freedom the power of such men as Hull, and Comstock, and Assistant Attorney-General Goodwin would soon be overthrown. I plead with the men and women of the United States and of the world to come out publicly and fearlessly stand up for the right. Hoping that you will soon have your liberty and be enabled to carry on your good work, I am, very sincerely yours.

JOSEPHINE S. TILTON, Epsom-on-the-Hill, N. H.—If my proof-reader were near by and my mind active when off duty in the struggle for existence I should like much to give you the thoughts that come surging in upon my brain when working. I assure you I have not slackened my pace or abated my interest in the social life of man and woman or in the labor problems since I dropped out from canvassing for the same. I am not inspired to write Theodore Roosevelt. He would give no attention to what I might write, and worse, pass

my letter on to the enemy! I will, however—even though condescending to—make an effort to write to the representative from this district, and if in order the senators of this state. It seems to me it would be more effective, as they, or some of them, would feel bound to give a servant's attention and action to the citizens of their district and state. I like that idea of prosecuting the authority in Chicago postoffice, and believe there must be men and women in your city able to enter complaint and defend their own claims. Don't you see ghost of Heywood all along the line in these days of all manner of ethical and industrial upheavings? I fancy I do. You know a welcome awaits you here any time from spring to autumn should you ever stray off so far east.

Mrs. A.—Your request to me to renew subscription received. I am very sorry to say I can't do so; had it not been for my kind friends I should not have had the opportunity to read your noble paper at all. I shall have to ask you to remove my name from your list of subscribers. Alone in the world, with four small children, my limited means allow me to take no papers, and I find it hard to get the necessities of life. I hope you will have help and will have rightful mailing privileges restored at an early date.

[Only one of thousands of similar cases. "What will become of the children" when the father, through unwillingness to accept the natural responsibility of his creative act, or because of misfortune, disease or death, cannot maintain them. Whether married or unmarried the mother finds herself in a heartrending situation when the little faces are turned to her for food and warmth which she is unable to supply. The marriage certificate, which falsely guarantees protection to mother and children, is found to be worth not even the price of a loaf of bread!—L.]

GEO. E. BOWEN, Elgin, Ill.—The last number of LUCIFER—1054—seems to be fire-proof-armed with pointed facts, the wisdom of all the ages, and a fine scorn for snarling superstitions of this sorry thing we call society. * * * You have shown us through fearful though inspiring sacrifice, by every endorsement of nature and the testimonies of all time that sex is supreme. That it cannot be crushed, Comstock-wise or otherwise. Now that you have forged the key to the situation it would be a foolish inconsistency to drop it into the sea of silence. Liberty cries to be unlocked. You are at the right door; you will not desert the cause you have led so long—your triumph crowding out to meet you. * * * Let other sciences of humanity and schemes of salvation speak through their special trumpets—they are all listening to the voice of LUCIFER. LUCIFER's message is the momentous thing. Organization will follow. After this the spread of sanity. Then the restoration of the race. * * * Sex slavery is the saddest page of human history. You have signed the emancipation proclamation.

T. M. WATSON, Whitewater, Wis.—Force of circumstances has made me rather late in sending the dollar I will now enclose to renew my subscription. I am sure now that I can be somewhat helpful to you in the way of the "sinews of war" in the good and glorious future. There was never much opposition to instructions in breeding fine horses, cattle and hogs; even dogs have had some share of attention and no fault found. And now let us take courage in the cheering thought that it will some time be quite proper for us to seek for knowledge and give instruction for the improvement of the human race, physically, mentally and spiritually.

Your friends well know how you have given your best life and struggled against cruel opposition, and we all ought to manifest our appreciation and sympathy even beyond the expression of words, which do not cost much, if possible.

SUSAN SWAYSGOOD, Healdsburg, Cal.—Enclosed is a letter from the first assistant postmaster general. By it you will see that letters to Roosevelt are simply waste of labor and stamps, for very likely he never sees them. * * * They are handed right over to your enemies and may do more harm than good. Have just read your very able reply to the friend who advised you to drop all discussion of sex question. If I were in your place I would never lower my banner. I would not let LUCIFER be a nonentity among other papers. If you should let go of your ideals your days would be numbered, because you would realize too late that you had sold your birthright for a mess of pottage. I know it is not a comforting thought you may yet have to go to prison, but even so you will be more satisfied with yourself than if you let go of your cherished ideal of liberating woman. So I say, Stay by the ship and let your colors fly at the masthead, but at the same time use discretion and do not wilfully antagonize the powers that be.

Here is the letter received by Mrs. Swaysgood. Many others have received similar letters from the same office:

Mrs. Susan Swaysgood,
Healdsburg, California.

Madam:

Your communication of the 20th ultimo, to the President, in reference to the publication LUCIFER, has been referred to this office and will receive due consideration.

Respectfully,

F. H. FITCHCOCK,
First Assistant Postmaster General.

WAKE UP, LIBERALS.

I want to speak of the position taken by the "Woman's Journal" of Boston, on the course being taken by our postal censors. I remember when Lucy Stone began contending for equal rights for woman, and, truly, her mantle has fallen upon her daughter, who says:

"The effort is now being made to stretch the law so as to suppress heresy" (on the sex question) "on the plea of indecency. The 'Woman's Journal' is wholly out of sympathy with many of the doctrines advocated in LUCIFER, but we believe firmly in the right of free discussion. The United States Supreme Court would not for a moment tolerate the monstrous proposition that any and all discussion of sex is obscene."

And then she quotes from Mr. Stead of London, Eng., as follows:

"If at this moment this unknown bureaucrat" (some postal clerk) "were to decide that the Song of Solomon or Shakespeare's poems are obscene anyone who sent a copy of the Bible or of Shakespeare through the post would be liable to be sent to jail."

Yes, and why not? Why not a Christian as well as a Free-thinker be punished the same for the same act? If discussion of sex is obscene outside of the Bible it is obscene in the Bible.

I think Mr. Hall of the Chicago postoffice made a little mistake when he marked paragraphs taken from the "Woman's Journal" as "obscene," and though "wholly out of sympathy with many of the doctrines advocated in the 'Journal,'" I extend my hearty thanks for its brave utterance for the right of free discussion. She says truly "truth can lose nothing by it."

Do our Liberal friends realize how much such words from such a journal mean? The oldest and most influential journal in the woman suffrage movement. Will they wake up and take advantage of the occasion? Will they take this question to the Supreme Court by furnishing the sinews of war?—Lois Waisbrooker in "Demonstrator," Lake Bay, Wash.

DIETETICS—A CHAPTER ON.

[Reproduced from No. 1050, held up by the postal officials.]

Dear Friend and Brother:

I will give my views on economy on good but cheap living. In the first place discard all flesh foods and eggs. There is no objections to eggs as to wholesomeness. Fruits, grains, nuts and vegetables are the least expensive. Four pounds unbolted cornmeal, one pound shelled Spanish peanuts, one peck of potatoes per week and some dried fruit or berries, or those fresh picked, which I can now get wild from the fields. I also have several varieties of berries in my garden. Apples in this locality are a total failure this season. Last year they were so plentiful that they could not be sold for 5 cents a bushel. I took a small load to market, but could not sell an apple at any price. I found poor women who earned their living over the washtub who accepted them as a gift, which saved my carting them home. I fed many to my horse, especially sweet ones. My rations cost me 48 to 50 cents a week. I eat about 1 pound of honey a week, which, if I had to buy, would cost 12 cents. I have 26 swarms of bees, so that I have honey to sell. Have string beans and green sweet corn. I eat a little honey about every meal. If I were to dispense with honey it would reduce my cost of living to 36 cents a week.

I occasionally make about one-half of my meal on grass. When I eat grass it reduces my rations to 18 cents a week. I should eat it more, but with my artificial teeth I cannot masticate it sufficiently. When I do eat it I grind it in a small hand mill. There is no food that I eat that agrees with me better than grass, or that I sleep better after eating. I use no stimulants, such as tea, coffee, tobacco or alcohol in any form. I have not drunk a cup of tea for 70 years and never drank 3 cents worth of coffee. I can't understand why it is that people cannot be satisfied to drink the best drink there is—water. It costs nothing and is the most healthful. My eighty-second birthday will be next Friday.

My health is good, but I am not as strong as in my earlier days. I can stand it to do about one-half of an able-bodied man's work. If I do much more I suffer from its effects. I want you to credit the dollar for paying cost on your suit. I only wish that I could make it ten times as much.

Red House, N. Y.

Fraternally yours,

A. H. FRANK.

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